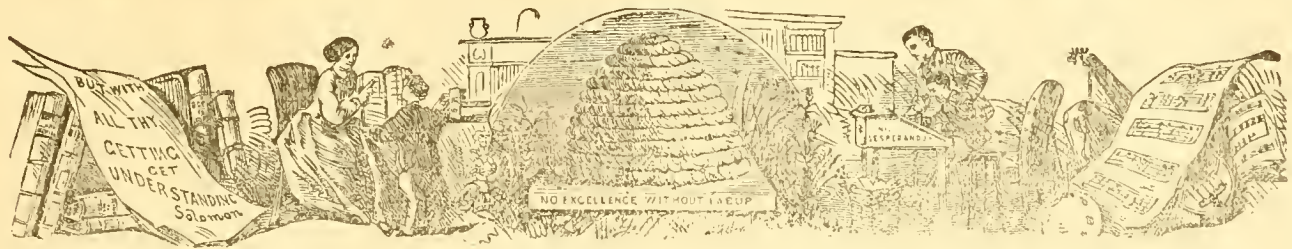


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XII.

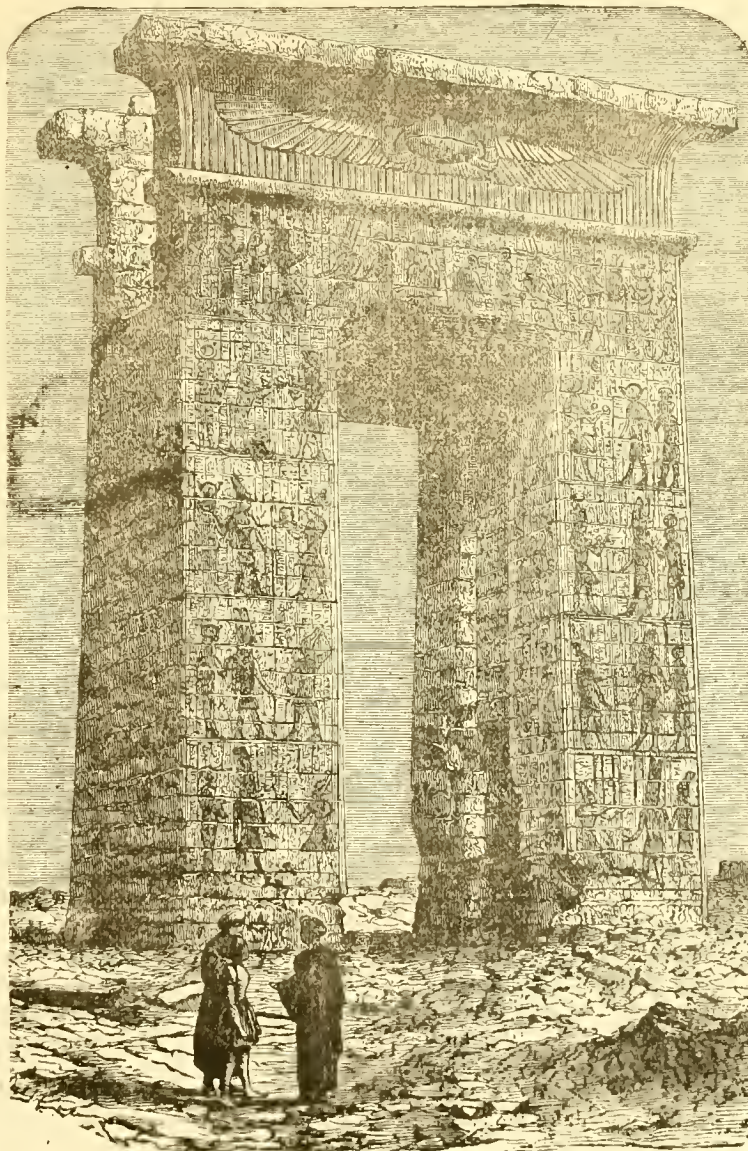
SALT LAKE CITY, AUGUST 1, 1877.

NO. 15.

MORE ABOUT EGYPT.

IN our last number we told our readers something of the ancient Egyptians. We wish to say a little more concerning the excellence of that very ancient people in many of the arts and sciences, which for so many ages were lost to the world; and which, in fact, have only been re-discovered quite recently, comparatively speaking. A writer says on this subject, "Does it not seem wonderful to think that these ancient people should have been acquainted with the manufacture of glass, linen and paper; that they should have had beautiful chairs, stools, cabinets and tables, vases of alabaster and porcelain, cups of gold and silver, rings of gold set with precious jewels, gold and silver mines, beautiful houses to live in, with parks, gardens, orchards and vineyards attached, grand entertainments, with bands of music to amuse the guests, games of ball, draughts, and dice, gymnastic exercises, conjurers, dancers, and various other habits and customs very similar to those of the present day, and all of this three or four thousand years ago?"

We find from an authentic record that as early as the fourth dynasty, at least 2,000 years B. C., among the Egyptians,



EGYPTIAN ARCHWAY.

the notation of time, the decimal system of numbers, weights and measures adjusted to a pound of 1400 grains, the geographical division of the country, and the division of the year (of 365 days) into three periods (of four months of 30 days) and twelve months, were already known, while the form of the buildings implies a knowledge of geometry and its sister sciences. An empirical knowledge of astronomy was probably possessed; nor could the arts have reached such a high development without some acquaintance with chemistry; and tradition assigns a knowledge of medicine and anatomy to a still earlier age. The art of literary composition also existed in the eleventh dynasty, for fragments of the religious or so-called Hermetic books of that age have reached us; and Cheops himself was an author of renown."

Architecture among the Egyptians was far advanced at a very early period, evidences of which may be seen in the ruins of their temples, pyramids, etc., that still exist. Their archways, their columns, their sculptured

masonry command the admiration of those who are farthest advanced in these arts at the present day. Their archways

especially are many of them very ingeniously and skillfully built.

Many of the mechanical contrivances in use among us now were used by the Egyptians nearly or quite four thousand years ago, as, for instance, the blow-pipe, bellows, saw, adze, chisel, press, balance, lever, plow, etc.

Many of our readers have probably heard of the very curious custom the Egyptians had of embalming their dead, to preserve their bodies from decay; and how they then wrapped them up in linen bandages and waxed cloth, which they often painted or gilded, and after that placed them in the chambers of the pyramids or other sacred places.

Mummies that have been preserved in this manner thousands of years have been exhibited as curiosities of late years in the popular museums of the world, and it is probable that many of our readers who have come from the old countries have seen such.

It is fashionable in our day in many countries for wealthy persons to spend means very lavishly to erect costly monuments for and show honor to their dead relatives and friends. It was none the less so in the days of the ancient Egyptians, only the style of doing it was somewhat different with them to what it is generally at the present. It is said by an authentic writer on ancient Egyptian customs that "The wealth of families was spent on the tombs and furniture of the dead, and the preparations for embalming, which were on so vast a scale that filial piety did not disdain to mortgage not only the sepulchres but the very mummies of its ancestors."



AN EGYPTIAN MUMMY.

THE BOOK OF MORMON.

BY DANIEL TYLER.

(Continued.)

THE 22nd and 23rd verses (Isaiah, xxix.) indicate that this book will be the harbinger of the gathering of Israel and their final deliverance. His face will cease to wax pale, or in other words, it will open up the way or precede the time when those descendants of Abraham and Jacob will no more be terrified on account of the "terrible ones" who overrun their country; but they should be converted to the true knowledge of God and glorify Him. This prediction is daily being fulfilled by the Indian tribes receiving the great latter-day work. Nephi also prophesied that the work of the Father would soon commence among all nations, when the record of His people should come forth among the gentiles, and especially among the Lamanites. No person who seeks after truth can search the scriptures, either ancient or modern, without being very forcibly struck with the verifications of their predictions. One of the crowning points is contained in the last verse of that same 29th chapter of Isaiah, which says: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." The meek and honest who merely erred in spirit should come to understanding, through the plain simple truths contained in this wonderful book. The honest in heart who murmured, because of so many conflicting religions that they could not tell which was right or which was wrong, should learn

doctrine. How important this was! It was of so much importance to Joseph Smith, when only a little over fourteen years old, that his first object in retiring to a secret place in the woods to pray was to ask Him who seeth in secret and who knoweth all things, to inform him which of all the churches was right. He was told they were all wrong and their creeds an abomination in the sight of God. Previous to this he had supposed that one out of the many must be right, but he was told differently and forbidden to join any of them. Joseph soon began to "learn doctrine" and to teach it to others, and it will continue to be taught until all the honest in heart who murmur or complain that they cannot tell which is right will learn the doctrine of Christ.

We will now ask our young readers to turn to the 37th chapter of Ezekiel, and see how much pains the Lord took to impress upon the minds of the Jews that they need not suppose they were the only tribe who kept sacred records. He there informs them (commencing with the 16th verse) that the tribe of Joseph should keep a record equally sacred with their own, and that the lost tribes should not be gathered until this record should come forth and be joined with the one kept by them. To impress this matter upon the Jews the prophet was commanded to take two sticks and write upon them. The one for the tribe of Judah and the other for Joseph. This would have a tendency to create a curiosity among the people as to his object in carrying those sticks about in his hands. When this curiosity is sufficiently excited to cause an inquiry, and the people ask the prophet to explain what he means by these sticks, (18th verse) the Lord instructs him to tell them that He will take the stick (or writings) of Joseph which is in the hands of Ephraim and put them with the stick of Judah, and they shall become one in His (the Lord's) hand. That the two sticks represent the two nations is plainly exemplified by the command of God to the prophet to write upon them. He was told to join them in one in his hand, as stated in the 16th and 17th verses. In the 19th verse, the Lord informs Ezekiel that as the two sticks on which he had been commanded to write, had been joined in one in his hand even so He would join the records of the two tribes and they should be one in His hand. What a striking figure! What a labor, so to speak, to convince the Jews that they were not the only tribe who had kept a record, and, moreover, that there was at least one other tribe whose writings were equally sacred with their own. He wished them to understand that at some future time He would bring the other record to light and connect it with theirs, and He would hold it equally binding on the people; for He plainly says they shall "be one" in His hand. That this record of Joseph is the same as spoken of in Isaiah is equally plain, for both accomplish the self same object—the gathering of Israel. The ten tribes have doubtless kept a record which will be joined with the other two, and if written by inspiration will be equally binding on the people.

Jesus told His disciples when He was at Jerusalem that He had other sheep which were not of that "fold" or flock, but were somewhere else. He clearly meant that He had other disciples besides them. Some thought that He referred to the gentiles but He said He was "not sent but to the lost sheep of the house of Israel;" hence, the other fold must have been Israelites. He calls them sheep, a term applicable only to Israelites, as He says He was sent to none else. The gentiles were not considered sheep; but were looked upon by the Jews as dogs, and Christ himself applied the epithet to

a certain gentle woman who asked a favor in the healing of her son. He said to her, "It is not lawful to take the children's bread and cast it to the dogs." Nothing is plainer, then, than that He had at that time other disciples whom He said He would visit. He told the people on this continent that He referred to them, and that He had still other sheep, which were neither of that fold nor of the one in Palestine, and he would visit them also. This was doubtless the other ten, or rather nine and a half tribes which had been led away into the north country.

Having shown that the tribes or descendants of Joseph were to keep an inspired record which God in His providence would bring to light and join with the Jewish scriptures, we will proceed to learn something of the location of this favored tribe.

(To be Continued.)

Biography

JOSEPH SMITH THE PROPHET.

(Continued.)

REPORTS of every kind were circulated by the mob about the Saints, in order to get help from the surrounding Counties. When the generals of militia called out by the Governor visited the mob encampment, they were told that those lawless bands had collected together solely for self-defence! The people of Daviess County were in danger from the "Mormons," and they had come to help defend them! By such lies did they seek to impose upon the people, and strive to obtain pretexts to justify themselves for their lawless, wicked conduct. General Parker, in writing to the Governor from Daviess County, said, among other things, in relation to the Saints: "Whatever may have been the disposition of the people called 'Mormons' before our arrival here, since we have made our appearance they have shown no disposition to resist the laws, or of hostile intentions. There has been so much prejudice and exaggeration concerned in this matter that I found things entirely different from what I was prepared to expect. When we arrived here we found a large body of men from the Counties adjoining, armed and in the field, for the purpose, as I learned, of assisting the people of this County against the 'Mormons,' without being called out by the proper authorities.

"P. S.—Since writing the above I have received information that if the committee do not agree, the determination of the Daviess County men is to drive the 'Mormons' with powder and lead."

General Atchison also wrote Governor Boggs under date of September 27th, 1838, to the following effect: "Things are not so bad in this County (Daviess) as represented by rumor, and in fact from affidavits I have no doubt your Excellency has been deceived by the exaggerated statements of designing or half-crazy men. I have found there is no cause of alarm on account of the Mormons; they are not to be feared; they are very much alarmed."

Dreadful stories had been told of the Saints. They were an awful people, according to the accounts of their enemies.

General Atchison saw that they were peaceful, and that they had no disposition to injure any person. Instead of the mob having any cause for fear, the very opposite was the case. If they had any alarm at all, it was because they had told lies so often and so long about the danger they were in from the Saints, that they had persuaded themselves that their lies were true. But the Saints had real cause to be alarmed. They knew that they were few in number and almost defenceless, while their enemies were numerous and well armed, and moreover, were without pity.

We lately heard an amusing instance told of the fear which the Missourians had in those days about the Saints. At the time of the difficulties in Missouri, the person who related the incident was a young man, and was aide-de-camp to General Doniphan. The latter officer had occasion to visit Far West, and took his aide with him. They put up at the prophet's house; and, when they had retired for the night, were shown into a room which contained two beds. They went to bed—the general in one bed and his aide in the other. But after the light was put out, all the horrible stories which the aide had heard about the "Mormons" flashed across his mind, and he became so terrified that he was glad to get out of his own bed and creep into the general's! Officers are generally very desirous to be thought brave; but in this case the fear of the officer prevailed over his military pride. He laughs at his conduct now, for he has learned to know the Saints better.

The mob left Daviess County and went over to Carroll County and gathered around De Witt, a town settled by the Saints. Here they commenced their cowardly attacks again, firing upon the Saints and committing other acts of violence. In self-defence the Saints were compelled to return the fire. A general by the name of Samuel D. Lucas happened to be passing down the Missouri river, and took occasion to write to Governor Boggs under date of October 4th, respecting affairs there. He said the "Mormons" were under arms there hourly expecting an attack from the citizens of Carroll County, who, he said, were then encamped only six miles from there waiting for help. He had since heard, he said, that there had been a fight, and that seven persons were killed. If a fight has taken place, continued he, it will create excitement in the whole of Upper Missouri, and those *base, degraded beings* will be exterminated from the face of the earth! He ended by saying that his troops which had been dismissed subject to further orders, could be called into the field at an hour's warning. According to this man's views the Saints were such *base, degraded beings*, that they ought to be killed off, which is the meaning of the word exterminated, because they would defend themselves. It was all right and proper for Missourians to rob and plunder and kill—probably he thought they were gentlemen; and ought to be permitted to steal from and murder such "*base, degraded beings*" as the Saints were.

A committee who had been sent from Chariton County to inquire into the causes of difficulty in Carroll County, did not view matters as Lucas did. After they returned home they made affidavit that they were told by the mob that they were waging a war to kill off the Saints or to drive them from the County; but that the Saints were in the act of defence, begging for peace, and wishing the civil authorities to repair there as early as possible to settle the difficulties.

(To be Continued.)

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.

LITTLE "TONIE."

STRANGERS who visit our Territory and have opportunities of seeing the children of the Latter-day Saints by attending a Sunday school, a picnic or jubilee are very often heard expressing their surprise at the natural brightness and intelligence of the children. Whether their surprise is called forth from their having supposed that the Latter-day Saints were an inferior and degraded class of beings, or from their knowing something of the hardships and privations they have had to endure and the disadvantages they have labored under in making homes and raising children in such a wild country, is not always explained. But when such persons acknowledge it, it is very good evidence that the children of the Latter-day Saints are equal if not superior to those of any other people in the world in point of natural intelligence. It is quite proper that this should be the case; indeed the Saints expect by observing the requirements of the gospel to raise children who are superior in every respect to any others of the world. They are expected to excel not only in bodily powers—in being strong and healthy and long-lived, but also in intellectually—in having strong and active minds, in being able to acquire knowledge of various kinds and retain it. For there are a great many children in our Territory of a high order of talent, or natural ability, no person can doubt who has taken the pains to observe them.

I saw a little boy a few days since in one of the settlements south of Salt Lake City of this class. His parents call him "Tonie." That is not his name, but they call him that "for short," or because it is more easily pronounced than his real name. He is only six years old, and has never attended school, yet the knowledge of geography the little fellow possesses is really surprising. He doubtless has a natural gift for this study, as his parents have taken no particular pains to teach him in this branch; in fact they were somewhat surprised themselves on first questioning him, at the extent of his knowledge in geography. True, they had seen him many times examining very curiously a number of small school maps that were hanging in the house, but paid but little attention to it, till it was discovered that he knew sufficient about them to point out on them the location of all the different countries there shown. Very soon he could point out the principal cities, mountains, rivers, etc., in the various countries, and, although he had never seen a globe and had an opportunity of learning from it of the spherical shape of the earth, he seemed to have the idea of it well established in his mind, and could, in his mind travel all over the earth, telling what sea, continent, or country he would next come to or have to pass through in going in any direction from any given point.

"Tonie" was very sick a short time since, and was forced to keep to his bed for a number of days; and he coaxed hard to have the maps hung around his bed, that he might look at them as he lay there. His parents feared that it would not be good for him, and would not consent to it, and even turned the maps that were in the room with the wrong side to the wall, lest he should be trying to study them while he was sick. You can depend upon it, he was glad when he was well enough to again pursue his favorite study, and take imaginary journeys and voyages to all parts of the world.

This talent has doubtless been given to him for some purpose, and may be of great value to himself and the world when he grows up, but God will require him to make a good use of it, as He does of all the talents He bestows upon us,

and not abuse them, or hide them away, or keep them without trying to improve them, as we read in the parable of certain men doing who had talents given to them. L.

MISNOMERS.

THE following partial list of misnomers, applied to well known articles in trade, is given by the Philadelphia Trade Journal:

Acid (sour), applied in chemistry to a class of bodies to which sourness is only incidental, and by no means a universal characteristic. Thus rock crystal, quartz, flint, etc., are chemical acids, though no particle of acidity belongs to them.

Black lead does not contain a single particle of lead, being composed of carbon and iron.

Brazilian grass does not come from Brazil, or even grow there, nor is it grass at all. It consists of strips of palm leaf, and is imported chiefly from Cuba.

Burgundy pitch is not pitch; nor is it manufactured in or exported from Burgundy. The best is a resinous substance prepared from common frankincense and brought from Hamburg, but by far the greater quantity is a mixture of resin and palm oil.

Catgut is not the gut of cats, but of sheep.

China, as a name for porcelain, gives rise to the contradictory expressions, "British china," "Chelsea china," "Dutch china," etc., like "wooden milestones," "iron milestones," "brass shoehorns," "iron pens," "steel pens," etc.

Cuttle bone is not bone at all, but a structure of pure chalk, once embodied loosely in the substance of certain extinct cuttle fish. It is enclosed in a membranous sac, within the body of the fish, and drops out when the sac is opened, but it has no connection whatever with the sac or the cuttle fish.

Galvanized iron is not galvanized. It is simply iron coated with zinc, and this is done by dipping it in a zinc bath containing muriatic acid.

German silver is not silver at all, nor was the metallic alloy called by that name invented by a German, but has been in use in China time out of mind.

Honey soap contains no honey, nor is honey in any way employed in its manufacture. It is a mixture of palm oil soap and olive soap, each one part, with three parts of curd or yellow soap, scented.

Japan lacquer contains no lac at all, but is made from a kind of nut tree called an aediaceae.

Kid gloves are not made from kid skins, but of lamb or sheep skin. At present many of them are made from rat skins.

Mosaic gold has no connection with Moses or the metal gold. It is an alloy of copper and zinc, used in ancient museum, or te-selated work.

Pen means a feather, (Latin, penna, a wing). A steel pen is not a very choice expression.

Prussian blue does not come from Prussia, but is the precipitate of the salt of protoxide of iron with prussiate of potassa.

Salad oil is not oil for salads, but oil for cleaning sallets, or salades, *i. e.* helmets.

Salt is not salt at all, and has long been excluded from the class of bodies denominated "salts."

Sealing wax is not wax at all, nor does it contain a single particle of wax. It is made of shellac, Venice turpentine and cinnamon.

Chapter for the Little Ones.

PRAYER.

PER-HAPS some lit-tle boys and girls won-der if the Lord hears them, they are so small. I am sure He does. He loves lit-tle chil-dren. The Lord Jesus when He was here on earth loved and blessed them. He has gone to heav-en; but he does not for-get the lit-tle ones who are here. Lit-tle chil-dren should pray. They should thank the Lord for His good-ness to them and ask Him for what they want. When your moth-er gives you some-thing which you need, you thank her for it, do you not? The Lord gives you life and health, and man-y oth-er things, and you should thank Him.

John was a lit-tle boy who had been taught to pray. His par-ents told him that the Lord would lis-ten to him when he prayed. He knew they al-ways told the truth. He prayed oft-en to the Lord. One day his fath-er gave him a nice pres-ent. John was glad to get it. He thought he would keep it for-ev-er. But he lost it. He felt ver-y sor-ry. He looked for it and could not find it. He did not know what to do. At last he thought he would ask the Lord to help him find it. So he went off alone and prayed. He then got up and looked a-gain. The first thing he saw was the pres-ent he had lost. Oh, he was so glad. He ran and told his fath-er. He said he knew the Lord had heard him pray. How hap-py men and wom-en are when the Lord hears their pray-ers! He will hear lit-tle chil-dren al-so, and they can be hap-py too. Make the Lord your friend, chil-dren. He is a good fath-er to you. He watch-es over you. He sends

His an-gels to take care of you. You do not see them; but they see you. You should do what you are told to do by the Lord and your par-ents. Then the Lord will love you.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LVIII.

Q.—Did Joseph and the brethren who went with him to Washington present their case of distress before any one else?

A.—Yes, to several members of Congress.

Q.—What effect did appealing to the great men of the nation have?

A.—They could not get any relief, so they left their cause in the hands of God.

Q.—How much property were the Saints robbed of in Missouri?

A.—Between one and two million dollars' worth.

Q.—When did Joseph arrive in Nauvoo after he left Wash-ington?

A.—On the 4th of March, 1840.

Q.—When was the second conference held in Nauvoo?

A.—On the 6th and 7th of April, 1840.

Q.—Who were appointed on a mis-sion to Jerusalem at this conference?

A.—Elders Orson Hyde and John E. Page.

Q.—When did they leave Nauvoo to go on their mission?

A.—On the 15th of April, 1840.

Q.—When did Joseph Smith's father die?

A.—On the 14th of September, 1840.

Q.—What office in the priesthood did he hold?

A.—He was Patriarch to the Church.

Q.—When was the nex conference held in Nauvoo?

A.—In October.

Q.—What particular business was done at this conference?

A.—A resolution was passed and a committee appointed to build a House of the Lord in Nauvoo.

Q.—What particular doctrine was preached to the Saints by the prophet Joseph?

A.—The doctrine of baptism for the dead.

YOUTH, like everything else, must be cherished, not squandered, and if we waste it in idle, frivolous dissipation, age will come before years. The faster we travel the sooner shall we get to the end of our journey. Enjoy youth in every reasonable way while you have it; but always remember that every time you overdraw on it you are contracting a debt which must be repaid with heavy interest in the future. Retain youth as long as you can, neglecting nothing which will assist you in doing so, but scorn everything which is false or deceitful. And when old age comes—as come it will, despite all your efforts to the contrary—accept the inevitable gracefully, and do not attempt to di-guise or disown it.

The person who engages in some congenial, regular work will never be on the brink of despair. Their names will never be chronicled in the list of self destroyers, for in idleness alone is despair. Work chases it away, no matter how thickly the clouds may have gathered. Nature is one vast workshop, teeming with millions of busy workmen. The beauties, gifts and glories of nature may be scattered around us in great profusion, yet she demands toil to grasp and utilize them.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, AUGUST 1, 1877.

EDITORIAL THOUGHTS.



How different are the ways of the Lord to the ways of men! When He inspires His prophets to foretell future events the bulk of mankind will not believe them. They say such things are impossible; they cannot happen. But when they do come to pass, they are brought around so naturally that men do not believe the Lord had anything to do with them. In 1832 the Lord gave the prophet Joseph a revelation about the war between the Southern and the Northern States. The Latter-day Saints were the only ones who believed it, and some of them, probably, began to doubt its truth, it was so long, they said, coming to pass. Men think twenty-eight years a long time; but it is a very short time with the Lord. When people who were not Saints heard about this revelation they said, it will not be fulfilled; this nation will not be divided; there will be no war. But it came. The South and the North fought. Thousands upon thousands were killed. Men then began to reason upon the causes of the war. They published books upon them. After the revelation was fulfilled they would give the Lord no glory for revealing it; they would not believe that Joseph was a prophet; but they said that it had been plain for years there would be a war between the Southern and the Northern States. Thus they hardened their hearts against the Lord and His prophet. Is it not strange that men will be so blind and stubborn?

The Lord has revealed many things about the Indians. But the people of the world do not believe them. The Lord has said they will not all be destroyed; but a remnant shall be spared, and they will yet be mighty and shall become a white and pleasant people. Oh, how hard it is for the Gentiles to believe this! In fact, they will not believe it; they say it is impossible. *What, say they, these degraded, filthy Indians, who are dying so rapidly, and whom we have driven from one place to another until but few are left, they become a mighty and a white and a delightful people, it cannot be so; it is folly and nonsense to say so.* Thus they talk when you tell them what the Lord has said about the Indians. They think the Indians are fast passing away, and that before long all of them will perish. It is hard for many of those who call themselves Saints to believe the words of the Lord concerning the Lamanites, or, as we call them, Indians. The Lamanites are so few and the Gentiles are so many, and the Lamanites have so little power and are so low and degraded, that doubting Saints cannot see how they can escape destruction. But the Lord has said they shall escape, and his word must be fulfilled. Many of the juveniles who read this will live to see the Lamanites become a mighty people.

Already the Lord is moving upon them. They are led to the Latter-day Saints. They believe their words. Many of them believe President Young is a prophet of the Lord. They believe the Great Spirit talks to him. Many of them

have had dreams and visions. They have been told in them to come to him and he will teach them the truth. They come, and are baptized. The hearts of many of them are changed. Instead of hunting and fishing, and wandering about from place to place, they want to go to work, to fence land, to plough and plant and water it, to raise crops and harvest them, and to build houses and places for meeting. This is a great change for an Indian. They have been taught for hundreds of years that to chop wood or hoe the ground was work for slaves and squaws and not for men. Men should hunt and fight and steal from other tribes, but not work. Behold how great the change! Many of those who have been baptized have laid aside the bows and arrows, the tomahawks and the guns, and they have gone to work. What has caused this change? The Spirit of the Lord. Men alone cannot change the Indians and make them white and pleasant. It is the Lord who will do this. Men say it is impossible; but He will show them that all things are possible with Him. His word cannot fail. Years may pass away, and men may say, the Lord has forgotten His promise; but He never forgets. He will bring it to pass, and so easily and naturally that men who have not His Spirit will think the Lord has nothing to do with it.

Children, you should pray for the Lamanites. The boys when they grow to manhood may have to go and teach them. We think they will have more faith and power as a people after awhile than the white Saints; for the promises of the Lord are very great to them. You should believe all the words of the Lord and not doubt them. The Lord has all power. He will fulfill all His words, and none can hinder. Men may sneer and say it is not possible; but who is man? A poor, puny creature, whose breath the Lord can stop at any moment. He has no more power against the Lord than a worm, and like a worm he will perish.

THE Sunday school children's Jubilee on the 24th of July was a grand success. It was a beautiful sight to look upon so many happy children gathered together under one roof. The Tabernacle was decorated in splendid style. The effect was grand. In our last number we published some items concerning the decorations which were furnished us by one of the committee. He gave us the number of feet of festooning as 1,800. This was an error. There are 18,800 feet of festooning.

The decorations were magnificent, the children were a beautiful sight, the singing was pleasing and charming, the music of the band and the organ stirred our blood; but we felt that the best feature of the celebration was the presence and address of our beloved President. Those who heard and saw him on this interesting occasion should never forget it. It is but seldom in the history of the world that men are permitted to behold what he saw on this occasion; and it is but seldom that people have had for so long a period such a benefactor as he has been to his fellow-men among them. The audience heard from his own lips the description of his and the pioneers' entrance into the valley of the Great Salt Lake thirty years ago, and the selection of the site of the city and the Temple block where they then were assembled. How wonderfully the Lord blessed His servant Brigham in bringing him here! How wonderfully He has sustained him, fulfilled his words and prospered those who have listened to his counsels! What a life of renown has his been, and how the Lord has honored him! What a favored people are the Latter-day Saints to have such a leader given to them, and still to have the privilege of being guided by him!

TOWZER AND TOM.

MANY of our little readers have seen "happy families" exhibited in traveling menageries, and been amused at witnessing the curious association of animals, which naturally have no taste or fondness for one another's society. We have no such varied collection of animals to introduce to you to-day, but we have a happy pair that seem to be enjoying each other's society in a quiet snooze, and we want to tell you that the companionship of these two animals is scarcely less strange than that of the "happy families" in the menageries.

Towzer used to be known as a cross, surly, morose bull dog, that seemed to take delight in making himself as disagreeable as possible to almost everybody and everything. Some boys and men are of a similar disposition. They try to make their way in the world by "bullying" everybody, by growling and snarling at and threatening every person who chances to cross them. It seems no part of their nature to conciliate, or try to please others, or even seem pleased or grateful themselves, no matter what kindness or favor is shown them.

How Towzer ever happened to allow such a poor, hungry, pitiable looking kitten to live within a mile of him, was a marvel to everyone who knew him. It may have been his very poverty-stricken appearance that won the sympathy of the old dog, and induced him to spare the life of the little thing, when he was in the habit of worrying every other cat that came about the premises. But though the kitten's life was spared, he did not escape being thrown violently across the yard several times when he ventured to approach Towzer.

Cats are pertinacious things. If one crawls on your lap and commences to purr, you may push it off a dozen times

and it will still persist in climbing up and purring. If it takes a notion to sleep on the foot of your bed, you may kick it off every hour in the night, and it will as often come back again. Tom had all the pertinacity peculiar to his race, and all the snarls and snaps and tosses he received from Towzer did not weaken his determination to make friends with that old dog.

We have seen cross, surly, bullying sort of men, who, before they were married, seemed to try to make everybody bend to their will, completely conquered by getting married to

artful, winning, pertinacious little wives. Although one would naturally think that such big, burly, overbearing fellows would hold their wives in complete subjection and domineer and tyrannize over them as they had done over men, it sometimes happens that the little wives are so winning and so persistent that they really convert the men into submissive and even "hen-pecked" husbands.

There was something in the actions of Towzer and Tom calculated to remind one of such cases among human beings. As the kitten grew, he became, if possible, more persistent, and took greater liberties; and Towzer, by degrees, ceased to snarl and snap at

him, and made one concession after another until he became as docile and submissive as possible in the presence of the gentle and persuasive Tom.

May we not learn a lesson from Tom's victory over Towzer? Had he possessed no more courage and perseverance than some human beings we know of, Towzer would have been to him the same formidable adversary that he was to other cats. It is only undaunted courage and perseverance that will enable us to successfully overcome the Towzers we shall meet with in this life.



Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

IN treating upon the wild notions entertained by the Hindoos in relation to the supernatural properties of the waters of the Ganges, the subject introduced the doctrine of transmigration of souls, which I touched upon in my last chapter by quoting from "Manu's Code of Laws." I trust my readers will still bear with me in devoting a portion of this chapter as a continuation of the same subject, then you will have a fair understanding of what is really meant by transmigration of souls—a doctrine which was extensively endorsed by many peoples of old, and to-day is inculcated by the Hindoos and Buddhists and many others. The philosophy of learned orthodox Hindoos, is that man is endowed with three qualities, viz.: purity or goodness, troubledness or passion, and darkness or sin. Manu teaches that man endowed with the quality of purity or goodness will arrive at the condition of gods; those having the qualities of troubledness or passion to the condition of men, and those having the quality of darkness or sin, to the condition of beasts. Manu again divides each of the foregoing qualities and conditions into three: the lowest, the middle and the highest. "The lowest embodiment of the quality darkness or sin, is inanimate objects, worms, insects, fish, serpents, tortoises, tame and wild beasts; the middle state, to which the same quality leads, is that of an elephant, a horse, a sudra, a Mlechchha, or barbarian, a lion, a tiger and a boar. The highest that of a public performer, a bird, a cheat, a demon called raksas, and a vampire demon. The lowest condition to which the soul embued with the quality of troubledness or passion arrives to that of a cudgel player, a boxer, a public dancer, a man who lives on the use of weapons and one addicted to gambling and drinking. The middle condition that of a king, a man of the kshattriya, or military caste, a house priest of a king, and a man fond of learned controversy. The highest that of a gandharva, or musician in Indra's heaven, a gulyaka or yaksha, two kinds of attendants on the god of riches, or another attendant on another god, or an apsaras, or heavenly nymph in Indra's heaven. The lowest state procured by the quality of purity or goodness is that of a banniprashta or a hermit of a third order of life, a religious mendicant, a Brahmana or one of the demigods traveling about in palace-like cars, one of the genii presiding over the lunar mansions, or an off-spring of Diti. The middle state procured by the same quality is that of a sacrificer, a rishi, a god of the lower heaven, a deity presiding over one of the luminaries, or years, one of the manes or progenitors of mankind and of the demigod called Sadhya. The highest condition to which the quality of purity or goodness leads is that of the god Brahma, that of a creator of the world, or another patriarch of the same rank."

One more paragraph on this subject then I am done with it. According to the "Padma Purana," there was an aged king by the name of Manobhadra, who had become weak and was weary and tired of the cares of government, so he concluded to divide his kingdom between his two sons. Before taking this step he called a council of his ministers; when they assembled, two vultures flew into the audience hall, which

rather astonished the assembly. The vultures being interrogated as to the purpose of their visit, they answered, "having seen the bad luck of the two princes in a former birth, we are present to participate in their happiness."

The king's curiosity becoming excited, the male vulture said, "in the age called Dwapara, the two princes were men of low caste, called Gara and Sagara, and when dead were brought before Yama, the judge of the dead, who sentenced them to be sent to a fearful hell. Their only transgression was, when they gave alms, they did not offer them to a Brahmana, and thus prevented the latter from enjoying the property that would otherwise have come into his hands. The vulture was sent to the same place of torment because he was a noble Brahmana Sarvasa, and slighted his parents and treated them with disrespect. After they had remained the period of their sentence he was born of the vulture tribe, to live on the flesh of the dead. The two princes were reborn, becoming a couple of locusts. On one occasion a hurricane arose and blew the locusts into the Ganges, where they died. They having found their death in the waters of the river which destroys all guilt, the servants of Vishnu came with heavenly chariots and took them to his town where they remained to the end of the third kalpa. Brahma told them to enjoy themselves in the heaven of Indra. After a certain period they were reborn in the family of Manobhadra to ultimately rule his kingdom.

Having described the Ganges as it is, also its origin as believed in by the Hindoos, I will now take my readers back to the Sunderbunds. The channels composing a portion of the delta are very narrow in some places, which require much skill on the part of the pilot and other able management to steer around several bends and points, while doing which the steamer's bows and stern were brushed by the jungle. The river being at its lowest stage, we were occasionally detained for the tide to help the vessel over bars which are common in the Sunderbunds. A little less than two days brought us out of the jungle into an open, flat country, studded with native villages on each side of the river, with occasional indigo planters' residences, which presented quite a contrast to the native huts. Herds of cattle were grazing in the meadows. They were mostly of the same dirty white color, small in structure, with short turned-in horns, having humps on their shoulders similar to the buffalo on the plains. We came to Kulneah, a coaling station, where the steamer took in a supply of coal. The short time we lay at the coaling station the natives were busy peddling poultry, cocoa-nuts, and other tropical fruits which were in season. This part of the river being infested with large alligators, the natives, to be secure against their attacks while bathing, have bamboo pailings driven into the mud like our cedar post picket corrals. The alligators crawl on the bottom of the river close to the shore, and take their prey by the legs while bathing and drag it into deep water and devour it. Many instances of this kind occur where both men and women are the victims. I will relate in my next a scene of this kind that came under my own observation before reaching the head of the delta.

(To be Continued.)

BE not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CXXVIII.

- Q.—Who was Ether, the prophet?
 A.—A mighty man of God and a descendant of the kings of the Jaredites.
 Q.—What was his father's name?
 A.—Coriantor.
 Q.—Whose son was Coriantor?
 A.—The son of Moron.
 Q.—Who was Moron?
 A.—He was king of the Jaredites; but lost his throne and died a prisoner.
 Q.—What does Moroni say concerning the prophet Ether?
 A.—That he told the people all things from the beginning of man upon the earth.
 Q.—Did he foretell things to come?
 A.—Yes, very many, and also concerning our day and the work of the Lord now being done.
 Q.—What holy cities did he say would be built?
 A.—Jerusalem and New Jerusalem.
 Q.—Are these two cities, or are they one city.
 A.—They are two different cities.
 Q.—Where will Jerusalem stand?
 A.—In Palestine.
 Q.—Will it stand at the same place where the old city of that name stands?
 A.—Yes, but it will be rebuilt and become a holy city of the Lord.
 Q.—For whom will it be rebuilt?
 A.—For the house of Israel.
 Q.—Where will the New Jerusalem be built?
 A.—Upon this land.

ON THE BIBLE.

- Q.—Where did the Philistines put Saul's armor?
 A.—In the house of Ashtaroth.
 Q.—What did they do with his body?
 A.—They fastened it to the wall of Beth-shan.
 Q.—What did the inhabitants of Jabesh-gilead do when they heard of that which the Philistines had done to Saul?
 A.—All the valiant men went by night and took the bodies of Saul and his sons from the wall of Beth-shan and came to Jabesh, and burnt them there.
 Q.—What else did they do?
 A.—“They took their bones, and buried them under a tree at Jabesh, and fasted seven days.”
 Q.—What came to pass after David had returned from the slaughter of the Amalekites?
 A.—A man came from the camp of Saul with his clothes rent, and earth upon his head.
 Q.—What did he do when he came to David?
 A.—He fell to the earth and did obeisance.
 Q.—What answer did he make to David's enquiries?
 A.—“That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.”
 Q.—What did David say to the young man that told him?
 A.—“How knowest thou that Saul and Jonathan be dead?”
 Q.—What reply did the young man make?
 A.—He narrated how he had slain Saul in compliance with his request.
 Q.—What did he bring with him in proof of his statement?
 A.—The crown that was on the head of Saul and the bracelet that was on his arm.

METALS, MINERALS AND GEMS.

BY W. D. JOHNSON, JR.

THE creations of God have been divided by naturalists into three great divisions, called the mineral, vegetable and animal kingdoms; in which the wisdom and far-reaching intelligence of the Creator are wonderfully displayed. The mineral kingdom is the first in rank, as it is the chief support of all vegetable life; then the vegetable comes next, as the animals are dependant upon it for sustenance.

The soil in which our grains, fruits and vegetables grow is composed of mineral matter; generally clay, silica, lime, sulphur and potash with decomposed organic matter. Thus we see the great importance of these substances to man; but the benefit we derive from them cannot be conceived by us unless we are deprived of their use.

God in his wisdom has also distributed the minerals according to their utility to man. Iron is the most beneficial, therefore we find it in every part of the world in abundance, while platinum, used but little, is very rare, and more costly than gold.

Iron is worth more to the human family than all other metals; it is the symbol of civilization, the emblem of honest industry and labor, and its uses are almost universal, as the following stanza will show:

“Iron vessels cross the ocean;
 Iron engines give them motion;
 Iron needles northward veering;
 Iron tillers vessels steering;
 Iron pipe our gas delivers;
 Iron bridges span our rivers;
 Iron pens are used for writing;
 Iron ink our thoughts inditing;
 Iron stoves for cooking victuals;
 Iron ovens, pots and kettles;
 Iron horses draw our loads;
 Iron rails compose our roads;
 Iron anchors hold in sand;
 Iron bolts and rods and bands;
 Iron houses, iron walls;
 Iron cannon, iron balls;
 Iron axes, knives and chains;
 Iron augers, saws and planes;
 Iron globules in our blood;
 Iron particles in food;
 Iron lightning rods on spires;
 Iron telegraphic wires;
 Iron hammers, nails and screws;
 Iron everything we use.”

Gold is not used so extensively and is not so abundant as iron. It is called one of the noblest metals as it will not tarnish; it is used for money and making ornaments. Silver, a beautiful white metal, is used for ornamentation and money, also in photography. This last use makes it very valuable to us; copper is used in calico dyeing and telegraphing; zinc furnishes a fine white paint, and is also useful in telegraphy; lead and antimony produce the alloy of which type is made; from clay, or the oxide of aluminum, we obtain material to make our dishes; quartz, soda and other alkalies give us the materials for making glass; from lead mercury and arsenic we obtain valuable paints and beautiful colors; from the mixture of phosphorous, sulphur, nitre and glue we are blessed with the convenient match; the combination of soda and chlorine give us table salt. A great many of the minerals are also useful to man as medicine.

The gems can vie in beauty and color with flowers of the field, and far exceed them in magnificence.

The diamond when pure and brilliant is very rare and so costly that the wealthy only can afford to wear this beautiful gem. The diamond is pure carbon, the same as charcoal only in another form; it also occurs in many colors. The ruby is a beautiful red; the emerald a gorgeous green; the amethyst a fine royal purple; the sapphire a lovely blue; the pearl, garnet and many other gems are beautiful and elegant.

Thus we see that God in his exquisite goodness to us has combined in all his creations beauty and adaptation.

Correspondence.

MORGAN CITY,
July 9, 1877.

Editor Juvenile Instructor:

DEAR SIR:—Knowing that you are deeply interested in the welfare of the children of the Saints, I thought a few items from this County would not be altogether amiss. We have twelve Sunday schools in the County, all in fair condition, numbering five hundred and fifty, with a good average attendance. The JUVENILE INSTRUCTOR is subscribed for in each school with one or two exceptions. The County Superintendent visits each school occasionally, and does all in his power to promote the Sabbath school interest.

We had a grand Sunday school jubilee on our nation's birthday, which proved a general success.

At nine o'clock a. m., we formed a procession of six hundred children, including the officers of the County, both ecclesiastical and civic, and marched to the bower erected for the occasion. The exercises in the forenoon consisted of singing by the several choirs, music by the Morgan City band, and some very appropriate addresses by the following brethren: our County Sunday school superintendent, President W. G. Smith and John Seamon. After forenoon services the children again formed into procession and gave three cheers for our nation's birthday.

The afternoon exercises consisted of dancing and various innocent amusements, while the children from the ages of five to twelve years formed a line to receive sweetmeats. Great credit is due our able chairman, William Eldington, for his good management, in maintaining order. Out of the twelve schools there was not a person to be manifested a quarrelsome spirit, nor one in the least intoxicated. In short, we had a good time; and the whole day testified that the people of Morgan County, are doing all they can to promote the Sabbath school interest.

Respectfully,

JOHN K. HALL, Co. Supt.,
JOHN S. BARRETT, Clerk.

THREE MILE CREEK,
July 1, 1877.

Editor Juvenile Instructor:

Dear Brother:—On the 11th of June the people of this place and many from other places, celebrated the 8th anniversary of our Sabbath school. At ten a. m. we met at the school house, which was beautifully and tastefully decorated for the occasion.

The exercises were singing, recitations, dialogues, etc., and the scholars through the day's exercise answered the questions to seven chapters in the catechism.

In the afternoon we assembled at two o'clock. President Snow honored us with his presence, and after listening to the exercises, he expressed himself as being highly entertained, thanked us for our invitation and said according to our numbers he did not think we could be excelled in the territory. He blessed the super-

intendents, teachers and scholars and spoke very encouragingly to them. Our president also made some very appropriate remarks, also the County superintendent. Three other superintendents were present, but there was not time for them to speak. A marked improvement since our last anniversary was very apparent. The children danced two hours, and the adults till ten o'clock.

Respectfully,
GEORGE DAVIS.

THE HUMAN HAND.

THERE is inconsistency, and something of the child's propensities, still in mankind. A piece of mechanism, as a watch, a barometer, or a dial will fix attention; a man will take journeys to see an engine stamp a coin, or turn a block; yet the organs through which he has a thousand sources of enjoyment, and which are in themselves more exquisite in design and more curious, both in contrivance and in mechanism, do not enter his thoughts. If he admire a living action, his admiration will probably be more excited by what is uncommon and monstrous, than by what is natural and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of parts. It is the effect of habit. The human hand is so beautifully formed, every effort of the will is answered so instantly, as if the hand itself were the seat of the will, that the very perfection of the instrument makes us insensible to its use: we use it, as we draw our breath, unconsciously; we have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected, and we are insensible of the advantages we derive from it. The armed extremities of a variety of animals give them great advantages; but if man possessed any similar provisions, he would forfeit his sovereignty over all. As Galen long since observed, "Did man possess the natural armor of the brutes, he would no longer work as an artificer, nor protect himself with a breastplate, nor fashion a sword or spear, nor invent a bridle to mount a horse, and hunt the lion. Neither could he follow the arts of peace, construct the pipe and lyre, erect houses, inscribe laws, and, through letters and the ingenuity of the hand, converse with the sages of antiquity."

What is it fashioned wondrously, that, twinborn with the brain, Marks man from every meaner thing that bounds across the plain,

Or gambols in the mighty deep, or floats in summer air? What is the helpmeet for the mind no lesser life may share?

It is the hand, the human hand, interpreter of will!

Was ever servant yet so great, and so obedient still?

Of all Creation's mysteries with which the world is rife,

It seems a marvel to my soul but second unto life.

How weak a thing of flesh it is, yet think what it has done,

And ask from poor idolaters why it no worship won?

How could the lordly forest trees first bow their heads to man,

When with their ruined limbs he delved where veins of metal ran?

Ho! ho! 'tis found! and his to know the secrets of the forge;

And henceforth earth, at his behest, her riches must disgorge.

And now the hand has servants fit, it guides as it is schooled,

To keep entire the perfect chain by which the world is ruled:

For when the molten iron flowed into the first rough mould,

The heritage of cunning craft was to the right hand sold;

And it has been a careful lord, improving every right,

Until the mind is overawed by thinking of its might.

EARLY EXPERIENCE OF AN ELDER.

BY D. M. S.

(Continued.)

THE city of Memphis, in Tennessee, is beautifully situated on a brown clay bluff on the east bank of the Mississippi, thirty feet above high water mark, and is one of the most important and populous cities on the river between New Orleans and St. Louis.

Having to stop here for the winter, I made it a subject of prayer how to proceed, for I believed then, as I do now, in an overruling providence, and I can say in truth God has preserved me all my life long for some wise purpose best known to Himself.

While here, during the winter of 1845, I found friends who gave me work and a home. Temptations were strewn in my path on every hand; but the society of the wicked never had any charms for me. I chose rather to be a Saint so that I could associate with the righteous and be happy.

In answer to prayer, I was directed to put up at the Franklin Hotel, the best house in the city. I told the proprietor I was a Latter-day Saint, where I was from, and where I was going, and why I had to stop, and wished to know if he could give me employment. He asked me a great many questions about Scotland and about the "Mormons." He said he had never seen a "Mormon" before. He had heard they were a bad people and advised me not to go among them, but remain, and he would give me work and a home. I thanked him, and said I could not be anything but a "Mormon," for I knew the doctrines they taught to be true, and had embraced them for the love of the truth.

"Well," said he, "this is a free country, and every man has the right to worship God according to the dictates of his conscience. I am a free-thinker, and believe you to be honest in your belief, so I will give you work cleaning a pile of bricks I have down on the levee. The foundation of my warehouse gave way and the building tumbled down. I want the brick all cleaned and piled up ready for rebuilding in the spring."

He gave me a little hatchet and introduced me to the tumbled-down building. It looked like a mountain; but I went to work with a will for the first time in the United States, and finished the job in a month. My employer said I had done well, and he put me to work in the hotel under the steward; he paid me fifteen dollars and board per month. I had now to conform to the American customs and manners, which I thought free and easy, and far more liberal than those of the old country; but in morality and integrity, they fell far short of what I was taught Christians should practice. When I was asked by the young men who worked in the hotel to stoop to folly, vanity and vice, or to indulge in degrading habits, such as drinking, smoking, gambling, and so on, I answered: "No, gentlemen, I am a Latter-day Saint." This course of action cut me off from evil doers, who denounced me as a "green-horn," while it won for me the esteem of my employer. He took me to his own home, a pretty villa up town, told me he had no boys and he wanted me to be adopted into his family, and when I became twenty-one years old he would set me up in business. His family consisted of a wife and three girls, who were members of the Methodist church; but they had a nasty habit of chewing snuff which marred their loveliness in my estimation. Fancy how a nice young lady would appear putting a twig pulled from an apple tree

about as thick as a pencil, and chewed at one end like a brush, and all wet with saliva and dipped in scotch snuff, in her mouth as tobacco chewers do a chew of tobacco. This was the custom with many young ladies in the Southern States. In the north and west they chew gum, which is very unbecoming, but not so filthy as chewing snuff. It is to be hoped that the children of Zion will never adopt any filthy habits to debar them from standing in holy places among the pure in heart.

I was very much attached to my home in Memphis, but more attached to the home of the Saints, and determined to leave on the first of April, for St. Louis. The family remonstrated; but the girls, finding I would go, said jestingly: "that all fools' day was a proper time for me to start on a fool's errand." When the day of parting came, however, they were all in tears, and my employer went with me to the boat and made me promise that if ever I wanted a home or a friend to let him know.

My heart swelled with gratitude to God that my way was again opened to travel towards the body of the Church, although I left with regret a pleasant home for an uncertainty. I knew not whether I had a friend in St. Louis or not; but I knew God was my friend, and in Him I put my trust. On landing at St. Louis I met old Sister McMaster waiting for me on the wharf. She had dreamed I was coming, and was there to meet me. I was well acquainted with her in the town of Paisley, Scotland, where I joined the Church. She was among the first baptized in that place, and the first to open her house to the Elders; and now I was rejoiced at seeing her still a faithful Latter-day Saint. I felt at home once more among the Saints in St. Louis, where I was counseled to stop until a new gathering place was found by the Twelve Apostles, who had left Nauvoo for the gospel's sake and had gone west to find a home where the Church could be established beyond the reach of her enemies. This was a time that tried many of the Saints. They got weary in well doing, and strayed from the path of duty into bye and forbidden paths, and lost sight of the kingdom. The humble and the faithful did not fall into this condition. They always knew the voice of the shepherd. They followed the priesthood, in fulfillment of the prophets, to establish the Lord's house in the tops of the mountains. They are there to-day, with their children, and their children's children, rejoicing in the truth. The truth has made us free, and we still enjoy the society of those noble men who led us by the inspiration of Heaven to our mountain home.

PREJUDICE.—No man on earth is so much to be pitied as the man of prejudices. He builds a wall of mud around himself by which he shuts out the sunlight, and shuts himself in away from all genial influences. No man is so miserable as he. His mind grows narrower every day instead of expanding as it should, like the flower that opens its rosy petals to the sun and dews of heaven. Such a man is like the dog in the manger; he neither grows fat himself nor can believe that any body is flourishing. We know of no panacea or specific for the cure of the malady, except more intelligence and broader views of men and things, combined with the practice of the golden rule.

GREAT works are performed not by strength, but by perseverance.

CHILDREN'S SONG.

By TORWERTH.



Let us seek unto the Lord
Without delay;
Seek Him now with one accord,
While yet we may;
Seek to learn His holy will,
All our duties to fulfill,
Never yield a point until
We gain the day.

In these precious youthful days
Let us begin
Ever to shun all evil ways
That lead to sin;
Speak the truth in all you say,
Never, never go astray
From the straight and narrow way.
But walk therein.

If our days are spent on earth
Unto the Lord,
God will surely bring us forth
To our reward;
In the mansions fair above,
In a land of light and love,
Where all things in order move,
For us prepared.

—From double bar sing solo first time, and in repeating Tutti.

CHARADE.

BY HENRY J. WALLACE.

My first is in love, but not in hate,
My second in early, also in late,
My third is in lute, but not in harp,
My fourth is in dull, but not in sharp,
My fifth is in gone, but not in went,
My sixth is in send, also in sent,
My seventh in run but not in walk,
My eighth is in write, but not in talk,
My ninth is in horse, but not in cow,
My tenth is in future, but not in now,
My last is in river, also in well,
My letters in the usual way please tell,
And a mariner of the middle ages spell.

THE answer to the Puzzle published in No. 13 is **INDUSTRY**. We have received correct solutions from A. G. McCleve, Leeds; Emelia Staaleson, Ephraim; Peter Madsen, Gunnison; Chas. H. Bliss, Huntsville; J. M. Peirce, Springville; E. E. Cox, Fairview; W. G. Brewer, Henneferville; W. H. Watkins, Ogden; H. Clough, Cohoes, N. Y.; S. A. Bywater, Greenpoint, N. Y.; F. J. W. Henlett, H. J. Wallace, W. R. Wallace, A. F. Ledingham, T. Parry, J. E. Clark, J. Burrows, Salt Lake.

ERRATA.—The eighth and ninth lines on the first page of No. 14 should read "to which, in fact, they belong," instead of "to which in part, etc." Also the second and third lines of the third paragraph, same page, should read the fish that are attracted by the refuse thrown from it, instead of "the fish that are thrown from it."

In Sunday Lessons for Little Learners, published in No. 13, July 1st, the last answer states that Brothers Taylor, Woodruff and Turley arrived at Liverpool, on the 11th day of January, 1843; they landed on that day and month in the year 1840.

LET US KNOW YOUR NAME.—We have received several contributions lately, in prose and poetry, which have not been accompanied by the real names of the authors. We wish our contributors to send us their names, invariably, in connection with their contributions—not necessarily for publication, but that we may be assured of their being written in good faith. If they prefer having their initials, or any *nom de plume* their modesty may suggest, appear with their articles, we shall not object; and, unless they desire it, their authorship will not be made public.

We are always pleased to receive contributions from any who may wish to improve their talent for writing, or who feel capable of imparting instruction to our readers through the medium of our columns. A simple, brief, terse style of writing is that which is most acceptable.

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